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THE BEAVTY OF HOLINES:

OR

THE CONSECRATION

of a House of Prayer, by the
Example of our Saviour.

A Sermon Preached in the Chappell at the Free-
Schoole in Shrewsbury. the 10. day of
September, *Anno Dom.* 1617.

At the Consecration of the Chappell, by the Right
Reuerend Father in God, the Lord Bishop of
Couentry and Lichfield.

BY
SAMPSON PRICE, Doctor in Diuinity, and
Chapleine in Ordinary to his Maiesty.

LONDON,

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be solde at his Shop neere S. Clements Church
without Temple-Barre. 1618.

THE BEAUTY

OF HOLINESS

THE CONFESSION
OF FAITH
AND THE
CATECHISM
OF THE
CHURCH
OF ENGLAND
1648

At the Conference of the Clergy, held at
Westminster, the 12th of June, 1648.
By the Authority of the same.

BY
SAMUEL PRITCHARD, in Two Volumes.

LONDON,

Printed by W. A. Lockhart, at the
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Without Temple-Barre 1648.



TO THE RIGHT

Worshipfull, the Bailiues of Shrewsbury,
the 12. Aldermen, the 24. Counsellours, toge-
ther with the other Members of that flou-
rishing Corporation: Grace, Mercy
and Peace bee multiplied vnto you
from GOD.



King Salomon began to build his tem-
ple in the moneth April or Zif, when
flowres open; and finished it in the
moneth Bul, when hearbes beginne
to close vp and wither, answerable to
our December: This Sermon was
preached among you in the beginning
of Winter, and since hath been shut vp, yet now vpon
the importunity of some friends commeth to life againe,
with the beginning of the Spring. My warning for it was
short, and being then in the Country with you to ren-
der my labours among you according to my promise, vpon
your free grant of a worthy fauour vnto mee; I was
constrained to vse onely the helpe of my deare and Reue-
rend Fathers Library: Your former acceptance of my
paines

erat abbas, and
the Chaldee
Paraphrase.

The Epistle Dedicatorie.

Plinius.

paines assure me, that I shall not be misconstrued in this labour, which I undertooke out of that loue I owe vnto you all and yours. Many things in themselves of no moment, haue beene highly prized, because they haue beene dedicated to Temples. This sudden Sermon I hope shall finde acceptance, because it was dedicated at the Consecration of your little Temple. Your Schoole founded by gracious King Edward, a Prince of blessed memorie; and confirmed by Q. Elizabeth, a Princeesse worthy neuer to be forgotten, for loue to the Gospel, still flourisheth, and long may it: yet neuer was consecrated till now. Continue your care of it: your loue to the church, and respect of those who are instruments to instruct you in the way to Heaven; So shall you continue those many blessings, which already you enioy, and multiplie them for your posterity, which I shall pray for; and endeavour by all Christian respects, which I may performe vnto you. From my Study in London: April. 5. 1617.

Yours in the Lord,

in all faithfull

obseruance,

SAMPSON PRICE.



THE BEAVTY OF HOLINESSE.

Lord Iesu, begin and end.

IOHN X. XXII. XXIII.

*And it was at Hierusalem, the Feast of the Dedication,
and it was winter, and Iesus walked in the Temple in
Salomons Porch.*



WHEN King *Salomon*, that mirrour
of Wisedome, Vnderstanding, Ri-
ches, and Honour (so that there was
None like him before him, neither
after him shall any arise like vnto
him, 1.King.3) had rayfed a leuie
out of all *Israel*, of thirty thousand
men to fetch Cedars from Lebanon, *threescore* and
ten thousand to beare burthens, *four score* thousand
hewers in the mountaines, and three thousand and
three hundred, which ruled ouer the people that
wrought in the worke, 1.King.5. In the foure hun-
dredth & fourescoreth yeere after the children of *Israel*
were come out of the land of Egypt, *hee* beganne to
build the house of the Lord at Ierusalem in Mount
Moriah: where the Lord appeared vnto *Dauid* his
Father, a place so called (sayth *Aquila*) of shining,
because

1.King.3.12.

1.King.5.16.1

1.King 6.

2. Chr.3.1.

Aquila, of
orth, Light:
Mor, Myrrhe
Raab, 20 sec.

The Beauty of Holinesse.

because there was the Oracle of God: or of the abundance of *myrrhe*, which was there as *Oleaster* deriveth it: or more fitly it was so called of *seeing*, because there the Lord was scene of *Abraham*, when the Ramme was offered by him in stead of his Son, *Gen. 22. 13*; and the Lord foresaw that there his Temple should bee built. Vpon a Mountaine Paradise was situated: the Arke rested vpon the mountains of *Ararat*, *Gen. 8*. *Lot* was commanded to escape to the mountaine, lest he should be consumed, *Gen. 10*. Vpon a Mount the Law was given, *Exod. 19*. *Christ* is described by the Church to come, leaping vpon the mountaines, *Chap. 2*. He was tempted vpon a mountaine, *Math. 4*. Preached vpon a mountaine, *Math. 5. 1*. wrought Miracles vpon a mountaine, *Mat. 15. 29*. Ordained the twelve vpon a mountaine, *Mat. 3. 13. 14*. Departed to a mountaine; when by force they would haue made him a King, *Iohn 6. 15*. Conferred with the woman on a mountaine, *Ioh. 4. 20*. Prayed on a mountaine all night, *Luc. 6. 12*. Celebrated his last supper in a large vpper roome, *Luc. 22. 12*, which *Ambrose* placeth on a mountaine, Was crucified on mount *Caluarie*, *Luc. 23. 33*. Appeared to his Disciples after his resurrection vpon a Mount, *Math. 28. 16*. Ascended into heauen from a mount, *Act. 1. 9. 12*. and therefore appointed his Temple to be built vpon a mount. His Foundation is in the holy mountaines, *Psal. 87. 1*: The first ground of his Temple. Hee will bee worshipped at his holy hill, *Psal. 99. 9*. A hill which hee desireth to dwell in, yea the Lord will dwell in it for euer, *Psal. 68*; which *Salomon* truly acknowledged at the feast of the dedi-

Gen. 22. 13.

*Dansie. l. 2. de
fide Orthod. c. 14
Gen. 8. 4.*

*Gen. 19. 17.
Exod. 19. 27.*

Chap. 2. 8.

Mat. 4. 1.

*Amb. l. 10. in c.
22. Luc.*

dedication of the Temple, where were the Elders of *Israel*, and all the heads of the Tribes, the chiefe of the Fathers of the children of *Israel*, and all the Congregation, sacrificing sheepe and oxen, that could not be numbred, & the glory of the Lord filled the house in a cloud. He had made a *brazen Scaffold*, and set it in the midst of the Court, and kneeling downe vpon his knees before all the Congregation, hee spreade forth his hands towards *heauen*, and sayde, *Hane respect to the prayer of thy seruant*, that thine eyes may be open vpon this *house* day and night, vpon the *place*, whereof thou hast sayd, that thou wouldst put thy name there. *Arise O Lord God into thy resting place.*

Chr. 6. For howsoeuer as *Prosper* speaketh: *Volens in templo orare, in te ora: & ita semper age, vt Deitemplum sis:* Art thou willing to pray in a Temple, pray within thy selfe, and so still carry thy selfe, that thou mayest bee a Temple. *Howsoeuer* Heauen, and the Heauen of Heauens cannot containe him, much lesse such a house. *Howbeit* the most *High* dwelleth not in temples made with hands, *Act. 7.* and that prophecie is fulfilled which *Christ* deliuered to the woman of *Samaritan*, when he was a fruitfull bough by a well. Yee shal neyther in this mountaine, nor yet in *Hierusalem* worship the *Father*, that is neyther in *Gerizim*, where the *Samaritanes* built a Temple out of a proud æmulation of the *Jewes*; neyther at *Hierusalem* the glory of the World: For God is a Spirit, and they that worshippe him, must worshippe him in Spirit and Truth, *Iohn. 4.* *Loco non concluditur*, Hee is not shutte vp in place: When we thinke vpon his dwelling, wee must remem-

B

be

2. Chr. 6, 13;
20. 41.
Prosper. ex
Aug.

2. Ch. 16. 18.
Act. 7. 48.

Gen. 49, 22,
Ioseph. in Ant.
41. 6. 7.

Iob. 4. 24.

Theoph.

Aug. Ep. 57.

1 Kin. 8. 43.

Gen. 28. 17.
Il. 56. 7.

2 Sam. 7. 2.

1 Ch. 22. 8

1 Ch. 22. 14.

1 Chr. 6. 2.

2 Chr. 7. 11.

2 Kin. 25. 9.

ber (sayth Aug:) the congregation of *Saints* especially in *Heauen*: where God is sayd to dwell, because there his will is perfectly done, where there is perfect obedience: yet his next habitation is his Church vpon earth, a dreadfull place, none other but the house of God, and gate of heauen, Gen. 28. A house of Prayer for all people. Il. 56. Whereupon David reasoned: I dwell in an house of Cedar: but the Arke of God dwelleth within Curtaines, purposing to build an house to the Lord God of Israel, but he was inhibited by Nathan, because he had shedde blood abundantly, and made great warres, 1 Chr. 22. yet in his trouble hee prepared for the house of the Lord, a hundred thousand talents of gold, a thousand thousand talents of silver, and of brasse and yron without weight, timber also and stone, charging Salomon to arise and be doing, and the Lord would be with him. He built this house of Habitation for the Lord, a place for his dwelling for euer: 2 Chr. 6. 2. but it was conditionall from God: If yee turne away and forsake my statutes and my commandments, this house which I haue sanctified for my name, will I cast out of my sight, and will make it to be a Prouerbe and a by-word among all nations. And this house which is high, shall be an astonishment to euery one that passeth by it: 2 Chr. 7. Nabucadnezzar King of Bayblon in the ninth yeare of his raigne, besieged it: Nebuzardan Captaine of his Guard, in the nineteenth yeere of his raigne, burnt this house of the Lord, and the Kings house, and all the houses of Ierusalem, and euery great mans house, with fire, 2 King. 25. so that there was little hope euer to see it restored againe: yet

yet *Cyrus* proclaimed the reedifying of it, restored the five thousand and foure hundredth vessels of golde and siluer, which *Nabucadnezzar* had put in the house of his gods, and gaue a grant to bring *Cedar trees* from *Lebanon* to the sea of *Ioppa*. Yet againe it was hindered till the second yeare of *Darius*, who was so resolute for the building thereof, that he made this decree: *who soeuer shall alter this word, let timber be pulled downe from his house, and being set up, let him be hanged thereon, and let his house be made a dung-hill for this: And the God that hath caused his name to dwell there, destroy all Kings and people, that shal put to their hand to alter and to destroy this house of God, which is at Ierusalem.* *Darius* haue made a decree, let it be done with speed. *Ezra. 6.* It was finished, and afterward *Indas Macchabeus* purged it from the prophanation of the *Gentiles*, vpon the five and twentieth day of the Moneth *Casseu* answerable to our *December*, ordaining that the dedication should be kept in its season, from yeere to yeere with mirth and gladnes. A *Ceremonie* continuing til *Christ*, & honored by his presence in an annuall memoriall mentioned in these wordes. And it was at *Ierusalem*, &c. Great was the glory of *Salomons* Temple, the length wherof was 60. cubites, and the bredth 20. cubites, and the height 30 cubites, 1. *King. 6.* 7. years in building, ouerlayd with pure gold, the altar & tables wheron the Shew-bread was set were of gold, the candlesticks, flowers, lamps, tongs of perfect gold, the snuffers, basons, spoons & censers of pure gold, the entry of the house, and the doores of the house of the Temple, were of gold, 2. *Chr. 4.* insomuch that many of

Ezra. 1. 11. . . 7

Ezra. 6. 12

1. Maec. 4. 59

1 King. 6. 38,
21.

2 Chr. 4. 22

Ex. 3. 12.
Hagg. 2. 9.

Ribera in Hag. 2
King. 45.

Iosephus l. 15.
ant. 9. 14.
Mat. 13. 1.
Mar. 13. 1.
Orig. Chrys.
Theoph.

Calu in Agg. 2.

Carrius. Abw-
lensis : 107. l. 8
Ant. c. 3
Sic vocatur in
hystoria Erbio-
pica, quam citat
Glossa,
1. King. 10. 7.
Vatablus.
Dec. in Agg.
Aut. 13. c. 11. c.
45.

the *Priests* and *Leuites*, and chiefe of the Fathers who were ancient men, that had seen the first house, when the foundation of the second was layd before theyr eyes, they wept with a loud voyce, *Ex. 3. Haggai* encouraged them, The glory of this latter house shal be greater then the former, *Hag. 2.* which *Ribera* thinketh fulfilled in *Herods* reparations, when the gold ouerua-
lued al the rest, & the stones were in length 25. cubits, in bredth 12. in height 8, which made the Disciples shew *Christ* the buildings of the Temple, *Mat. 24.* and say, *Master, see what manner of stones, and what buildings are here. Mar. 13.* pittying that euer it should, or thinking it impossible that euer it might, be left desolate as was threatned, *Mat. 23. 38.* but howsoeuer it was *Sa-
tans* policy, saith iudicious *Caluin*, by *Herods* imposture to draw away the minds of men from adorning their spirituall Temples, by looking vpon the superfluous glory of that outward Temple: I cannot belecue it came neere to *Salomons* for state, which the *Queene* of *Saba* wondred at, *Malceda* which came to proue him with hard questions, & concluded seeing his wisdom, and the house that he had built: thy wisdom and prosperi-
ty exceedeth the fame which I heard: 1. *Kin. 10.* In another respect this Temple was more illustrious then *Salomons*, In *Christs* presence in it, and miracles, as *Ie-
rom* and *Austen* thinke. Now hee graced the Feast of the Dedication at *Ierusalem.* And it was at *Hierusalem.*

A Text well befitting the occasion of this Christian Assembly, met to behold the *Consecrating* and *De-
dicating* of a little Temple vnto God, warranting the blessing and sanctifying of it, by the *Prayers* of a *Reue-
rend*

rend Father of our Church. I will not follow the words in an *Allegorie*, that *Christ* being a *new-Law-giuer*, bringing a *New Testament*, 2. Cor. 3. a *new Spirit*, Ez. 36. a *new comendement*, Ioh. 13. & promising a *new Heauen* and a *new Earth*, Ren. 21. He would therefore come to a *new Temple*: to the *Porch of Salomon* in that Temple, because as in *Salomons* time *Peace* was in *Israel*, 1. Chr. 22. so *Christ* came to make *Peace* betwixt heauen and earth. In *winter* because their hearts were frozen, and loue cold, no life or spring of goodnes appearing amongst the *Iewes*. I cannot handle the particularers as they offer themselves, & would be followed if the time outran me not: the place *Hierusalem*, the triumph at *Ierusalem* in a *Feast*: the quality of the feast of the *Dedication*, the season when it was solemnized, *winter*, the Honourablest personage of the Feast, though the *Iews* would haue stoned him, *Iesus*, his abode there, for he *walked*: His publike walking in the *Temple*: His method in walking in that part, which was most fitte for him. In *Salomons Porch*,

I obserue onely two circumstances as the *body* and *soule* of these words.

1 The *lawfulness* of Churches, their dedication or consecration, the remembrance whereof *Christ* abhorred not but frequented the *annual commemoration* of a Temples Dedication, euen in *Winter*, And it was at *Hierusalem*, the *Feast of the Dedication*, and it was *winter*.

2 The *honor* of *Christs* presentation of himselfe especially in *Temples* the, in *Churches* now. And *Ie-*

2. Cor. 3. 6.
Ez. 36. 26.
Ioh. 13. 34.
Reu. 21. 1.

1. Ch 22. 9.

Bulling.

Aug. Bed. Euthym.

Ver. 31.

The Beauty of Holinesse.

us walked in the Temple in Salomons Porch.

The 1 is for *building*, repaying and dedicating of a *Church*,

The second is, for the *establisshing*, continuing, and felicity of a *Church*.

In the first, we haue Gods *house* prepared in a place of *unity*.

In the second, we haue it *frequented* by the Author of Grace, and Peace, and *Mercy*.

In the 1. we haue *Salomons temple* beautified and *re-edified*.

In the 2. we haue a *greater then Salomon* in it, whereby it is exalted and *honoured*.

Of which while I shall speake, as my *sudden summons* shall suffer me, scarce hauing so many *houres warning* for this burthen, as there are words in my Text: Let me request you all to remember that speech of Saⁿt *Augustine*: *Qui in altis habitat, humilibus appropinquat*: He that dwelleth on high, descendeth down to the lowly: *Descende, et ascendas*: Let vs with meekenesse affoorde our best attention, that we may ascend to the true vnderstanding of this Text. Let vs cast away all *bitter censures* and by-thoughts, for the *place* whereon wee stand is holy ground. Let mee desire you to assist me with your *prayers*, that what I speake may bee to the *glory* of his name, and *winning* of soules vnto *Christ*, who for this cause, at the feast of the *Dedication* went vnto *Hierusalem*, as my first part leadeth me in order.

Aug.

1a.

Hierusalem was the holy City, *Mat. 4. the Temple*

Temple, a place which the Lord chose that his name might bee there: Hee sanctified it, that his eyes and heart might be there perpetually 2. Chr. 7. *Dauid* could not forget *Hierusalem* *Isai* badde her put on her beautifull garments: *Isa.* 52. Promised that the sonnes of them that afflicted her, should come bending vnto her, all they that despised her, should bowe themselues downe at the soles of her feet, and call her the City of the Lord, *Isai.* 60. So did *Zacharie*, that the Lord of hostes would dwell in the midst of *Ierusalem*, and *Ierusalem* should be called a City of truth, and the Mountaine of the Lord of hostes: the holy mountaine, *Zech.* 8. In *Hierusalem* the Prophets preached, there it was fit that the Apostles should beginne to preach repentance and remission of sinnes, *Luc.* 24. So it was foretold that the word of the Lord should goe forth from *Ierusalem*, *Isai.* 2. *Christ* was promised to be sent to the Iewes to be borne of *Dauid*, *Psal.* 89. ver. 132. of *Abraham*, *Gen.* 22. as Saint *Paul* expoundeth that place, *Gal.* 3. 16. *Christ* was there crucified, dead, buried, and thence he ascended. His vertue was to bee diffused throughout the whole world, and therefore in the midst and nauill of the habitable world, hee shewed himselfe most conspicuously. It was fitte for his humility as to suffer the shamefullest death, so not to be ashamed of the most eminent place: He tooke vpon him the forme of a seruant, and therefore as he chose *Bethlehem* for his birth, so hee chose *Ierusalem* for his passion. He that would not suffer a Prophet to per-

Mat. 4. 5.

2 Chr. 7. 16.

Isai. 52. 1.

Isa. 60. 14.

Zech. 8. 3.

Luc. 24. 47.

Isa. 2. 3.

Psa. 89. 4.

Psal. 132. 11

Gen. 22. 18.

Gal. 2. 16.

Amb. 1. de A-
brae 18.

In medio terra

operatus est

salutem. Psal

79. 12.

Aristaus lib. de

70: Interpr.

Iste: 3. & Bel

1. Isai. 2. 1. Ro

Act 1. 4.
Chrys.

Occumens.
Ist. Ant. l. 7. c. 3

Ierch-Salem.
Salem: Alta.

Ἱερὺς Ἱεροσόλυμα
Others of
Raab & Salem.
visio Pacis.

In Mat. 4. 9. 32.

2. Sam. 19. 33.

rish out of *Ierusalem*, c. 13. 33. would suffer there himselfe, being the *Prince* of Prophets. He charged his *Apostles* not to depart from *Hierusalem*, but waite for the promise of the Father, *Act. 1. confirming* them lest they should faint liuing amongst the *crucifiers* of their Lord, or *fastning* them there a while, least departing thence suddenly, others might haue thought they had despayred of their Lords *resurrection*. Some call it *Ierusalem*, because *Dauid* compassed it with a wall. *Masius*, because the Lord especially looked towards it. *Salmecan*, because it was exceeding high, *Eusebius* of *Salomons* Temple. *Sydonius Apollinaris* noteth that when it is read *Ierusalem*, it may signifie Heauen: but when *Ier-solyma*, it must be taken for an earthly Citie. *Beza* reades it heere, *Hierosolymis*: It was famous for *Herods* Hall, the Sepulchres of *Dauid*, *Stenen*, *Nichodemus*, *Gamaliel*, *Zacharie*, *Mount Syon*, *Mount Oliuet*, the brooke *Cedron*, *Ieremyes* caue, the *Virgins house*: but more famous for *Salomons* Temple, which being repayred was solemnized with a dedication. Famous for

The many names of it mentioned by *Tostatus-Solyma*, *Luza*, *Bethel*, *Ier-solyma*, *Iebus*, *Etha*, *Vrbs sacra*, *Ierusalem dicitur*, atque *Salem*.

Famous for the safety of it, which was secure, as *Dauid* told old *Barxallai*: Come thou ouer with me, and I will feede thee with mee in *Ierusalem*: 2. Sam. 19. yet all these and the abundance of wealth, siluer being there as stones, and *Cedars* as the *Sycamore* trees that are in the vale for abundance.

dance. *1. King. 10.* made it not so famous as the Temple and the Feasts: the Iewes had a *Feast* of the *Sabbath*, the *Passouer*, first *Fruites*, of *Pentecost*, of *Trumpets*, of *Attonement*, of *Tabernacles*, *Leu. 23.* Salomon had his feast of *Dedication* of the Temple, and all *Israel* with him, a great Congregation, from the entring in of *Hamath*, vnto the riuer of *Egypt*, seuen daies and seuen dayes, euen foureteene dayes, *1. King. 8.* So hath our Church *solemne Feastes*, in *stead* of the *Passouer*, which was instituted in remembrance of the deliuerance from *Egypt*s bondage; of *Pentecost*, a remembrance of the *Law* giuen at Mount *Sinai*; of the *Feast* of *Tabernacles*, a remembrance of *Israels* dwelling in *Tents*, forty yeares in the wilderness: Wee haue *Christmas* in honour of Christs *Incarnation*; which *Chrysostome* calleth the *Metropolis* of all other Feasts: *Easter* in honour of Christs *Resurrection*, which *Ignatius* calleth the *Kings* day, and the *eminentst* of all others; *Leo* the *Feast* of *feasts*; *Nazianzen* holds it as farre excellling the rest, as the *Sunne* doth other *Planets*; *whitsontide*, in honour of Christs confirmation of the *Gospell*, by sending vnto vs the *Holy Ghost*; a *Feast* which caused *Paul* to hasten his iourney towards *Hierusalem*, *Act. 20.* So that if any question it,

why doth one day excell another, when as all the light of euery day in the yeere is of the sunne?

It may be answered: By the *Knowledge* of the Lord they were distinguished, and he altered *seasons* and *Feasts*: Some of them hath hee made *High dayes*, & hallowed them, and some of them hath he made *ordinary dayes*.

1. King. 10. 27

Leu. 23.

1. King. 8. 65

Chryf.

Leo. 1.

Tertul. 1. de Corona militis.
Orig. 1. 8. contra Celsum.
Act. 20. 16.
Question.

Answer.

Eccle. 33. 8.

Would wee know the *Authors* of Feasts to *Jewes* or *Christians*: By the commandement of *God himself* in the mouth of *Moses* those were ordained, *Leu. 23.* and some others called *Regular, Ordinary* and *vsuall*: Or by the *will* of the *Magistrate*, vpon some reasonable cause; yet no part of *will-worship*, being not *contra Legem Dei*, against the Law of God; but *secundum analogiam Legis*, according to the analogie of the Law, as this feast of Dedication, that feast of the 14. and 15. of the moneth *Adar*, *Est: 9. 21.* and some others. The *Jewes* not onely added to the number of the Feastes instituted by *Moses*, but augmented the solemnity of those feasts which *Moses* appointed: For whereas *Dies Calendarum*, or *Neomenia* the first day of the moneth, or Feast of *New Moones* was appointed onelie for sacrifice to God, and not mentioned amongst those solemn feasts, yet the *Jewes* appointed for the encrease of the seruice of God, that not onely sacrifices should bee offered in them, but also men should abstaine from all seruile labour, and so make it an Holy-day, and great solemnity. Thus was it in *Dauids* time: *Blow vp the Trumpet in the new Moone*, in the time appointed on our sollemn feast day: *Pf. 81.* It was *celebrious* for the benefite of government; for in the *New-Moone* there appeared the change of time: and therefore was it so vsed in *Elisbaes* time, to whom when the *Shunamite* woman desired to goe for her dead child; her husband sayd, *Wherfore wilt thou go to him to day: It is neyther New-Moone, nor Sabbath,* 2. King. 4. Which argueth, that they were freed from labour, because her husband insinuated, that shee should

Pfal. 81. 3.
Nyc, de Lyra.

1. King. 4. 23.

should goe vpon a day when hee might bee at leasure from his businesse, making in that respect a similitude betwixt the *Calends* and the *Sabbath*: and in *S. Aug*: time, reprobuing the Iewish woman, holding that they were better to *spinne*, or doe any worke then immodestly daunce in theyr New *Moons*.

For the Feasts of Christians, *Christ* instituted no Holy-dayes in his *life* time, he abrogated not the law of *Moses*, but obserued those Feasts: Neyther did the *Apostles* till the Law of *Moses* beeing dead, it might be buried honorably. It was not fit that *Christian* Religion should haue so many ceremonies or Holy-daies in the Cradle, as it had in the full age of it. Yet in the *Apostles* time, the *Lords day*, *Apoc. 1.* our *Sunday* was instituted by the *Apostles* in remembrance of the Resurrection of our Sauour: For the *Sabbath* is ceremoniall for the manner, though morall for the matter. The substance of it is *de iure diuino*, though some ceremonies of it, *de iure humano*. The *Iewes* celebrated theyr *Sabbath* the seuenth day, Wee the eight: They gave God the last day of the Weeke: wee the first: They kept theyr *Sabbath* in honour of the Worlds creation: but wee ours in memoriall of the worlds Redemption, a worke of greater might and mercie. The *Most* of our great festiuities, *S. Austen* ascribeth it to the authoritie of the *Apostles*, or general Councels, as the Feasts of *Christs* Natiuity, Circumcision, Passion, Resurrection, Ascension, sending of the holy Ghost, and some besides these, kept vpon set dayes euery yeare: *Ne volumine temporum ingrata subrepat obliuio* (sayth hee) lest in successe of time, vnthankfull

Aug. lide 10
Apoc. 1. 5. 3.

Apoc. 1. 10.
Act. 20. 7.
1. Cor. 16. 2.
Mar. 16. 2.
Occumen.
Anselm.
Primas,

Philos. de
opificio mundi.

Aug. ad Iouan.
Clem: 1. 5. 20

Aug:

forgetfulnesse creepe in by little and little, and cause such things to be forgotten which the *Righteous* haue done, who should bee in euerlasting remembrance amongst men.

1. Cor. 14. 40.

Psal. 150. 1.

Socrates. l. 5. c. 21

Hence is it, that the Church keepeth those *Holy dayes*, which *Antiquity* hath prescribed, that all things bee done decently and in order, 1. Cor. 14. 40. But what order would there be, if euery man should serue God at his owne pleasure, at his owne time, after his owne manner? Wee retaine the Festiualls of *Saints*, because wee desire to prayse God in his *Saints*, for his great gifts and vertues bestowed vpon them; being as bequeathed *Legacies*, and onely true *Reliques* for vs, that wee may follow their good examples. These dayes are for the seruice of God, and partly, as *Socrates* spake of olde (*Quò se à laborum contentione relaxent*) for relaxation from labour. These wee keepe holy as the Lords day, in the same manner, though not in the same degree; not for worship to them, or imploring of them, but to worship the God of *Martyrs* and *Saints*; abstaining from lawfull labour in them, not for superstition, in conscience to the day, but obedience to the Church: And if it be held contemptuous to spend that day in lawfull labour, wherein the Church shall indici a solemne fast, notwithstanding what liberty of the sixe dayes which God hath giuen: why shall that bee lawfull in a case of deiection, which may not in prayse and exultation? If the Church had power to appoint a festiuall for the dedication of the Temple and the like, then it hath power to continue the memoriall of the blessed *Apostles*. We see the *Iewes* did keepe the feast of the Dedication, which

was

was threethold as *Alcunus* noteth: The first by *Salomon* in the time of *Autumne*: The second by *Zorobabel*, in the time of the *Spring*: The third by *Iudas Macchabeus* in *winter*, the remembrance whereof continued vntill Christs time. To *dedicate* is one thing, to *consecrate* is another: Things are sayde to bee *consecrated*, when of prophane things they are sayde to bee religious and holy: and to bee *dedicated*, when they are appointed to God. The *Hebrewes* did not onely dedicate Temples which were newly built, but also those which were repayred and clenfed from vncleanneffe: as *Iudas Macchabeus* did the Temple here, when it was polluted by the *Ethniques*, with the most filthy Idolatry of *Antiochus*. Which Feasts they called *Regina*, *Renoualia*, or *Renouales dies*, dayes of renewing, which are not once celebrated, but the solemnities of them are done euery year once, as now when Christ came to the feast of the Dedication; whence I inferre this doctrine.

That the consecrating of Churches to the right seruice of the true God is a warrantable ceremonie, allowable by our Sauiours presence.

The Reason of this thing may be drawne from that rule of the Apostle, 1. *Ioh. 4.* *Entrycature of God is good, and nothing to bee refused, if it bee receyued with thanksgiving*: For it is sanctified by the Word of God and Prayer: It is meete that wee should giue thanks vnto God, who hath giuen a place vnto his people, wherein they may meete together for the practise of holie things; and that wee should pray for a right and perfect vse of such a place, that God there may bee

Alcunus.

The Grecians call to dedicate or initiate, *μυσαι*, but to consecrate, *ιασυναι*.

Doct.

1. *Ioh. 4. 4. 5.*

Per. Mart. 4. 4. of common place, pag. 66.

Deut. 20. 5.

Psal. 30.

Neh. 12. 28.

Euseb. l. 9. c. 10.

Hist. Eccles. &

l. 4. de vita

Const Magni.

Greg. Nax.

omone de vsu

Ecclesia

Psal. 51. 10.

Ep. 4. 24.

Col. 3. 10.

glorified, *sinnes* confessed, holy *doctrine* administred, zealous *Prayers* frequented, a right *discipline* exercised, and *almes* cheerefully distributed. Was it not a *Lawe*, Deut. 20. that an Officer should speake vnto the people in battell? What man is there that hath built a new house, and hath not dedicated it? Let him goe and returne to his house, lest hee dye in the battell and another man dedicate it: and shall not Gods house bee dedicated? Thus David did dedicate his house, and intituled the thirtieth Psalme, *Schie Channucath Beth Le David: A song at the Dedication of the house of David.* And Salomon his sonne dedicated Gods house, At the *dedication* of the wall of *Ierusalem*, the *Leuites* were sought out of their places to keepe the dedication with gladnes, with thanksgiving, and with singing, with *Cymbals*, *Psalteries* & with *Harpes*; and the sonnes of the Singers gathered themselves together, both out of the plaine Country round about *Ierusalem* and from the villages of *Netophathi*, Neh. 12. Thus *Constantine* when he had repayed *Bizantium*, and determined to vse that City for the seat of the *Roman Empire*, desired to dedicate it to God, and to that end called 318. Fathers which then held the Synode of *Nice*. This great *Emperour* went to *Hierusalem*, and built a Temple, dedicating vnto God the same by *Bishoppes*, which held a Councell at *Tyrus*. *Gregory Nazianzene* giueth a reason, why Churches were dedicated, to remember the hearers of renewing themselves by a right Spirit, as *Psal. 51*. To put on the new man, *Ep. 4*. which is renewed in knowledge, *Col. 3*. For there is no holinesse in outward things,

things, they are not capable of diuine qualities, but beeing consecrate doe become instruments of the Spirit, whereby our Faith is stirred vp. The Lord by his Word commaundeth the faithfull to vse common Prayers, and for this purpose there must bee common Temples; so that men refusing to *commu-
nicate* theyr prayers with the people of God, and entring into their chambers, breake the commaundement of God. These common Temples must bee dedicated by common prayers: For if Saint Paul would not vndertake his *journey* without Prayer, *Act.* 20. If *Dauid* dedicated the *morning* vnto God by prayer, *Psal.* 143. and the *Euening* by Prayer, *Psal.* 77. & his *olde age* by prayer: *Psal.* 71. and his *prayers* by a prayer. *Psal.* 141. Why should not the *house* of Prayer bee dedicated vnto God by Prayer? By Prayer *Basil* dedicated a Temple which hee had newly built, calling vnto him his Neighbour Bishoppes. So *Clemens* ordained; Make Churches in fit places and let them be sanctified by Prayer. So *Athanasius* confessed of the *African* Churches, that they were thus dedicated. So practised *Aucibius* a Scholler of Saint *Maries*, and an Archbishop, if wee belecue *Metaphrastes*: He came into a Church newly built, fell downe, wept and praised: Lord God, which madest heauen and earth, the Sea and all that therein is: *strengthen* me thy seruant: giue me boldnesse that I may preach thy word freely, and without feare: Illuminate these present with thy grace, that being conuerted from the error of Sathan, they may acknowledge thee to be the true God, and whom thou hast sent Iesus Christ. Mercifull God, let

Calu. Instr. : l.
3. c. 20. §. 30.

Act. 20. § 6.

Psal. 143. 8.

Psal. 77. 6.

Psal. 71. 18.

Psal. 141. 2.

Sor. l. 4. §. 13.

Clem. Ep. ad
Lacobum.

Arhan: in
Apo. ad Con-
stantin.

Leure Surur
to. 1. de vitis
Sanctorum.

let thy holy Spirit dwell in this holy house, which is built in thy holy name; confirme and establish it, keepe it immouable in thy faith, euen vnto the end of the world. This was the forme of Dedication then; and that *Salomons* consisted of a Prayer, wee finde, *1. King. 8.*

Vse 1. Which being so, it may direct vs to auoyd the errors of the Church of *Rome* in her dedications, holding from the *2. Councell of Braga*, that a Church should not be consecrated till prouision be made for gifts and reuenues, and that there should still be *lights* in the Church; the first part whereof is conuenient, but the second needlesse: what *vse* is there of *lightes*, vnlesse men meete earely in the mornings, as those Christians were constrained to doe in *Plinies* time; or late in the darke *eueninges*? holding, that *Temples* should not be built or consecrated, but by the will of the *Bishop* of *Rome*, which is a palpable *tyranny* and vsurped authority: holding, that seruice must not bee sayd or sung; but in places so dedicated; whereas in case of *necessity* it may bee otherwise, and deuotions may bee performed somtimes in other places; as *Ishak* prayed in the field, *Israel* in *Egypt*, *Moses* at the Sea, *Elias* vnder a tree, *Jeremie* in a dungeon, *Ionas* in the belly of the *Whale*, *Christ* vpon the toppe of a mountain, the *Disciples* in a shippe: holding that all things must be done now in the dedicating of the *Temples* of christians, which were done in dedicating the *Temples* of the *Iewes*; whereas howsoeuer in *morall* duties we are more bound then they were, yet not in *ceremonies*, figures, shadowes, seeing the commaundements of that

1. King. 8. 22.
23.

Conc: 2.
Can: 5.

Can. de consecr.
Dist: 1.

Con. of Wormes,
c. 3. & in c.
Missarum
solemnia,
Tribuicenis
Sym. 4. Ann. 812

Oratio, dist. 1.
de consecr.

that kind were abolished by the death of *Christ*: *Holding* that the dedicating of Churches driueth thence *Diuels*, whereas *Romanists* cannot challenge this power to drive away *Sathan* at their pleasure: For the *spirit* diuideth severally to euery man, as hee will: 1. *Cor.* 12. They know not whether any bad *Spirits* bee there, though sometimes it appeareth that in some wicked places euill *Spirites* haue haunted and inhabited, as by their effects hath appeared, which hath caused none willingly there to inhabite: they may as well conuince the whole world, seeing *Saint Paul* calleth the *Diuels*, the Rulers of the darkenesse of this *World*, *Ep.* 6. Yea often it is knowne, that worse *Spirits* can not frequent those places then themselves. Their other *Ceremonies* are ridiculous, of twelue *Candles* before twelue *images*, signifying the twelue *Apostles* and that we must walke in light: of three times walking round, signifying *Christs* triple circuite (more then he made) from *heauen* to the world; from the world to *Limbus*; from *Limbus* to *heauen*: or the threefold estate of the *Church*; of *married*, of *widdowes*, of *Virgins*: of three times knocking at the doore, signifying the three-fold right which *God* hath in our hearts, because he made vs, redeemed vs, and hath giuen himselfe vnto vs: of sprinkling water, signifying *Baptisme* and *Repentance*: of making *characters* in ashes cast vpon the pauement, with lines drawne from the right hand vnto the left; and from the left hand vnto the right, signifying the coniunction of two people: Their ascribing *pardons* at such times of *Dedication*, are as vaine; as *Alexander* the second gaue vnto any one that came deuoutly

Cont. Col. Anno
1536 c. 14.

1. Cor. 12: 11.

Plin. 2. l. 7.
Epist.

Ep. 6. 13.

Hospin. de Orig:
dedicat:

Jo: Sleid: l. 21.
Commentar.

Dura: in Rati-
onalis Diuino: ii
l. 1. c. 6.

Anno Dom.
1066.

Greg.

Nica: Synod: 2.
Anno 788.Aug. de Ciui. 8.
c. 27.Stow: Annal.
Camb: Brittan.
B. Jewel, Traict: de
Sacris Scriptur.
pag. 129.

Dan. 4. c. 16.

Aug. 18. de Ci-
uit. Dei c. vii. c.
12. 2. de Ciui. 10

uously to the dedication at *Cassina*; 40, dayes remission: their burning of *incense* in them; their bringing of *reliques* to such dedications; their inuocating of the *Martyrs*, to whom they build Churches. Wee stand for a *Dedication* by prayer of such places, but cast away those gulleries. The *Gentiles* (saith *Austin*) erected temples to their Gods: so did our *Brittaines* sometimes in *Scotland*, a Temple to *Mars*; in *Cornewall* a Temple to *Mercurie*, in *Bangor* a temple to *Minerva*, in *Essex* a temple to *Victoria*, in *Leycester* a temple to *Ianus*; in *Yorke* where *Peters* is now, a temple to *Bellona*; in *London* where *Paul* is now, a temple to *Diana*: No more then three and fifty yeares before the Incarnation of Christ (when *Iulius Caesar* came out of *Francee* into *England*) so absurd were our people to serue these falsely supposed Gods and Goddeses: but now the gospell being preached, these are banished, & such darknesse dispelled. Our Churches and Chappels are dedicated to the true God; the very name *Kyrke*, or Church, an abbreuiation of (*kyriaki*) the Lords house, sounding so much. Wee say as *Damascene*, We build Temples vnto God in the names of the Saints; as *Aug*: We build not temples vnto our Martyrs as vnto Gods, but memorials as vnto dead men, whose Spirits with God are still liuing. Wee doe not crye at the Altars, O *Peter*! O *Paul*! O *Cyprian*! wee offer vnto thee our oblation; but at theyr *Memorials*, we offer to God, who made them men and *Martyrs*, giuing thanks for theyr victories, and encouraging our selues by calling vpon God, to the like Crowns of *Martyrdome*. If we retaine the names of some, who were

were not *Christians*, by calling Churches after they names, we doe but as Saint *Luke*, who vsed the name of *Mars*. hill, where the *Areopagites* sat, *Act.* 17: and the names of *Castor* and *Pollux* false Gods, *Act.* 28: and *Iob* and *Amos* the names of *Arcturus*, *Orion*, *Pleiades*, *Iob.* 9, notwithstanding, they had fabulous and poetickall fictions. The most of our Churches haue the names of *Saints* and *Martyrs*, which we vse, as they doe also in *Geneua* (that miraculous Sanctuarie for many distressed Protestants) their chiefe church retayning the name of Saint *Peter*, another of Saint *Magdalen*, another of Saint *Geruase*, whither they vsually resort to holy exercises.

If any of our Churches were erected by the superstitious, wee must acknowledge how much wee are bound to God, that wee may haue such houses which we builded not; wels which wee digged not; *Deut.* 6: enioy those Churches which wee prepared not, as *Noah* had the benefit of that Arke, which was framed by some prophane Ship-wright: Our Churches haue the pure Gospell, the true Sacraments, and are dedicated vnto God by prayer; which we defend as following our Sauour, who will haue his house to bee called a house of Prayer, being present at the Feast of the dedication of it in *Ierusalem*.

Vse 2. Which may serue for an Instruction to vs, to bee carefull for the dedicating of our Temples vnto God, both *Materiall* and *Spirituell*. Our *Materiall* Temples are Houses of wood and stone prepared for the assemblies of Christians: yet Few vse them as dedicated vnto God. *Popish Recusants* are out of

Act. 17. 19. 22
Act. 28. 11.

Iob. 9. 9. 38. 31
Amos 5. 8.

Deu. 6. 11.

Ludolphus.

V S E. 2.

A *Materiall*
Temple.

Luc. 14. 23,

Amb. in Psal.

129.

Isa. 29. 13.

Chrys. hom. 24
in Acta.Hom. 36. in 1.
ad Cor.Chrys. 15. in
Heb.

Aug. Regula.

loue with our dedicated houses, because therein their Masse-Priests and vnknowne language is silenced, their Images defaced, their idolatrous inuocations & adorations abandoned; and would haue their refractarie fancie to be called by the name of Conscience: they are inuited here to the Supper of the Lambe, yet will not come; and therefore well by the Magistrate may be compelled to come in, that the house may be full. A blessed compulsion it is for a man to be driuen to truth, for a woman to bee forced to heauen. The *idle Libertine* preferreth his Couch before our dedicated Temples, herein worse then the Jew, who did yeeld his speech and presence to the word; but he (forsooth) will not come so farre as the Church, though he be very neare it: or if such come, we may say as *Chrysostome*, of some in his time; We see them stand and trifle while Prayer is sayde; yea, not onely when Prayer is sayde, but when the Priest bleisseth. Doe you not know that you stand with the Angels, sing and say Hymnes with them, & stand you laughing? It were no maruel, if God should send out a thunderbolt not only vpon them, but vpon vs also: for surely these thinges deserue a thunderbolt. The Church is not a *Barbars shoppe*, or an *Apothecaries house*, or a common court; but a place of Angels, the Court of Heauen, and Heauen it selfe. Were they to enter into a *Princes court*, they would order their habite, looke and gate; but entring into the Church, the Court of the heavenly King, they laugh, iangle, walke, and make bargaines. It is Gods house: Let nothing bee done heere, but what may be fit for the presence of God; the name of

of it teacheth vs to pray: It is a house of *Prayer*. *Reuerence* is due to the very Cloysters & Churchyards; the bodyes of many Saints lodging there in peace, whose soules rest with God in Heaven. The *Anabaptist* or *Donatist* (an old *Rogatian*) is so peeuish, that hee abstaineth from the assemblies of all other men whatsoeuer, not of his opinion; and vpon conceit of some spots in our dedicated Churches, singles himselfe with his schismatical troupe to som odde corner, in a priuate house, wood, or barne in the night and darkenesse, louing darkenesse, and therefore walking in darkenesse: or thinking their priuate conuenticle to be the onely true Church, because they conceiue some spots, and spotted men doe remayne amongst vs, not lamenting, praying, labouring for a redresse; but auoyding the land, which is no true valour to run away, especially to places which are common harbours of all opinions and heresies, where they cannot but draw in some stench of these; hauing left the free and cleare aire of the Gospel, swallowing in Camels there, who could not endure Gnats here. *Augustine* tooke another course, For the chaffes sake wee doe not forsake the threshing-floore of the Lord; nor for the bad fishes doe we breake the net of the Lord; nor for the Goates which are to be seuered in the end, do we leaue the Flocke of the Lord; nor for the vessels made to dishonour, doe wee flit out of the house of the Lord. Let vs resolute so, to pray for any thing that may seem to be amisse, knowing that the Spoute will be blacke, while she is vpon earth, *Cant. 1.* that in the best field where Christ sowed seede, and the best seede, rares

Aug. Ep. 43.

Can. 1. 5.

Mat. 13. 30.

1. Cor. 3. 17.
A spirituall
Temple.

Bar. in Can.

A celestiaall
Temple.

Psal. 64. 4.

Exod. 1. 4. 49.

spring vp as well as wheate, and both must grow together till the Haruest, *Mat. 13.* Let vs not flie from these materiall dedicated Temples, but hold it our ioy, that here wee may come to dedicate and deuote our selues vnto God. *Wee our selues are spirituall Temples,* Our soules are the Temples of God: If any man defile the Temple of God, him shall God destroy; for the Temple of God is holy, which Temple yee are. Our bodies in comparison of our soules, are but as wals of clay, encompassing a treasure; as the wooden boxes of pretious *Jewels*; a course case to a sweete instrument, or a maske to a beautifull face: It is holie, we must not prophane it: God created it in infusion, and infused it in creation. It should bee holy as he is holy: without *holinesse* wee can neyther bee named, nor be Christians. It is the *Riches* of the *Saints*, the beauty of *Angels*, delight of God. Whosoeuer hath this, is a Temple of God; and he that wanteth it is a dwelling place of Sathan. Let the soule be free from sinne, and Sathan will bee driuen farre from the soule of the sinner, and he shall dedicate this Temple vnto God. There is another *Temple*, and it is celestiaall, which if wee desire to feast in, we must bee dedicated in bodies and soules vnto God; we must glorifie God here, and then wee shall bee glorified by him there: *Blessed* are al they that dwel in this house, they shall euer be praying of God; there *Charitie* shall bee perfect: Euery man shall reioyce as much for anothers good as he doth for his owne: they that looked downward here at sorrow not to be repented of, shall there looke vpward at ioy: they that walked here in *redde*, shall

shall there be clothed with white. Thinke that thou one day mayest come into this Temple, as thou doest now into a material Temple. *This is the gate by which we must enter in. Here we must bee polished as corner stones for the heavenly Citie of Ierusalem. Heere we fitte our selues with wedding garments, that wee be not cast out into that place, where is weeping and gnashing of teeth. Here we are in Gods chamber of Presence, that we may be brought into his presence and chamber of ioy, whence we shall neuer bee shut out. Let vs then while the house of the Lord is established, encourage one another, saying; Let vs goe up to the mountaine of the Lord, to the house of the God of Iacob, and he will teach vs of his wayes, and wee will walke in his pathes, Isa. 2. The Temple was Christs walke, as we find in these words: And Iesus walked in the Temple, in Salomons Porch.*

Amongst the Iewes the Temple was had in much reuerence, & it was held a great honour to liue neere vnto it; theyr common cry was, *The Temple of the Lord, the Temple of the Lord, the Temple of the Lord, Ier. 7. The Temple had a captaine, Act. 4. as afterwarde Souldiers called Templarij, dwelling neere to the Temple, Knights of Ierusalem, instituted Anno 1230. The Gentiles came to worship at the Temple, as that Eunuch of great authority vnder Candace Queene of the Ethiopians, Act. 8. and Alexander the Great, Seleucus King of Asia, Heliodorus, Antiochus and others mentioned by Geronides. Famous haue been the temple of Cesar, the temple of Bellona, hauing fixe thousand seruants about it in Cappadocia; the temple*

*Per Portam
Ecclesie intra-
mus in porta
Paradis.*

Ih. 2. 2. 3.

*Chrys. in Act.
6. 14.*

Ier. 7. 4.

Act. 4. 1.

Bar.

Ioh. 12. 20.

Act. 8. 27.

*Ios. 11. An. 6.
vlt.*

2. Mac. 3. 2. 35.

Ios. Gor. 1. 3. 5. 1.

*M. Purch. in
Pilg*

Pet. Mart. p. 4.
Comon: plac:
pag. 266.

Cod: De iis qui
confugiunt ad
Ecclesias.
In the Law
de Fidei,
Aug. l. 1, de
Ciu. Dei.

Chrys.

Alcinous.

ple of *Iupiter*, in *Morimena* with three thousand vo-
taries: at *Carrha* they had the Temple of the
Moone: at *Taxilla* a temple of the *Sunne*: at *Athens*
they had a temple of *Mercie*, causing a decree to bee
made, that they which fled thither for succour, might
not be pulled away from thence. Such a Sanctuarie
was the Temple of *Theseus*; such an immunity was
translated vnto the Temples of Christians, to *Abbies*,
and *Monasteries*, when Princes had dedicated their
names vnto *Christ*, prouiding by lawes, that whosoe-
uer should violently draw away any from thence, they
should incur the crime of treason; which was the
cause, that whē *Alaricus* the King of the *Gethes* had sur-
prised the City of *Rome*, so many as fledde vnto the
great Church of Saint *Peter*, were through a won-
derfull worke of God preserved: But abuses hauing
hence growne, and the Church & Common-wealth
iniured, these are in many places abrogated; when
seruants hence tooke occasion to bee disobedient,
and vndutifull; vnconscionable debtors defrauded
their creditors; thieues encreased, and that was vere-
fied, *Nullos tam saepe ad Ecclesia asylum fugere, quàm qui
nec Deum, nec Ecclesiam curabant*; None more vsually
and often fledde to the Sanctuary of the Church, then
they that cared neyther for God nor the Church. The
Temples of our times are for prayer, preaching, ad-
ministration of the Sacraments, and so Sanctuaries for
troubled soules, who desire to bee fed with the sincere
milke of the word; wherein not onely the Lambe may
wade, but the Lyon may swimme. *Christ* honoured
the Temple with his walke in *Salomons* Porch. His
pass-

passion was neere, and as it were at the dore; therefore he walked in the Porch, in *Salomons* porch, where sacrifices were offered: that we might much more frequent those places, where there is a remembrance of his offering vp of himselfe once for all. In *Salomons* Porch, because there often *Salomon* vsed to pray: or it is called *Salomons* Porch, because it was made in imitation of that; the length whereof was twenty cubites, and the bredth thereof ten cubites, *1. King. 6.* Here he walked, shewing that sometimes a man may retire and rest himselfe, but not so that he rust; for hee tooke occasion by walking, to offer himselfe to the oppositions of his Aduerlaries. *Iosephus* notes, that the Temple had foure Porches: the first, for all generally, except menstruous women: the second, for the *Jewes* and their wiues: the third, for the onely Males of the *Jewes*: the fourth, for those that brought the *Priests* robes. This Porch of *Herods* Temple is called Beautiful, where the lame mā was asking almes of them, that entred into the Temple: *Act. 3.* A fitt spectacle, teaching men to bee mercifull to such, who themselues come to craue mercy from God, and to respect these whom God placeth as Porters of his Court, teaching vs to open our wounds vnto God, as they open theirs vnto vs. The beauty of this Porch is described by *Iosephus*, *Salmeron*, *Baronius*, *Ribera*: Gods house is beautifull and amiable, therefore did *Dauid* long and faint after it; preferring one dayes being here, before a thousand else-where, wishing rather to be a dore-keeper in the house of God, then to dwell in the tents of wickednesse, *Psal. 84.* And *Iesus*

E

walked

*1. Kin. 6. 3.**Aren**Act. 3. 2.**Chrys. hom. 28.
ad Pop. Antioch**Ios. 6. de bel. Iud.
c. 6.**Psal. 84. 10.*

walked in the Temple, in Salomons Perch. wisdom walked in the house of the Wise man; whence wee may learne, *That it is a fite thing for Christians often to frequent Gods house, his Church.*

Doctr.

Luk. 2. 27.
v. 40. 41. 46.

Orig:

Beck

v. 47.

Psal. 5. 7.

Psal. 55. 14.

Psal. 122. 1.

Act. 2. 46.

Act. 3. 1.

Christs action herein may be our instruction, 8, daies after his birth, *hee was brought into the Temple*, Luc. 2; to suffer circumcision according to the Law: When hee grew and waxed strong in Spirite, and was twelve yeeres old, *He was in the Temple, sitting in the midst of the Doctors, both hearing them, and asking them questions*; not to learne of them, but to instruct them: as he was man, he hearkned vnto them; as hee was God, hee opposed and answered them: Hee so asked and answered, that all that heard him were astonished at his vnderstanding and answeres. He taught and preached the Gospell of the Kingdome in the Synagogues, Mar. 4. 23. Hee taught dayly in the Temple, Luk. 19. 47. Early in the morning he came againe into the Temple, Ioh. 8. 2. Hee ever taught in the Synagogue, and in the Temple, Ioh. 18. 20. Heere he walked in the Temple. This was the walke of David; As for me I will come into thy house in the multitude of thy mercy, and in thy feare will I worship toward thy holy Temple, Psal. 5. We tooke sweete counsell together, and walked vnto the house of God in company, Psal. 55. I was glad when they sayde vnto me; Let vs goe into the house of the Lord, Psal. 122. The apostles continued dayly with one accord in the Temple, Act. 2. Peter and Iohn went vp together into the temple, at the houre of prayer, being the ninth houre, Act. 3. 1. Peter and Iohn together went to

to prepare the Pasſeouer, *Luk. 22.* Peter and Iohn went together into the Palace of the high Prieſt, *Ioh. 18.* Peter and Iohn ranne both together towards Chriſts Sepulchre, *Iohn 20.* Peter and Iohn were ſent together to *Samaría*, when it had received the word of God, *Act. 8.* Peter and Iohn answered the Councell boldly, Whether it be right in the ſight of God, to hearken vnto you more then vnto God, iudge yee, *Act. 4.* Peter and Iohn are yoked together; the old and young, that the young might be inſtructed and guided by the old. He leaderth his fellow to the Temple. An Angel commanded the Apoſtles, Go, ſtand and ſpeake in the temple to the people all the words of this life; & when they heard that, they entred into the Temple earely in the morning and taught, *Act. 5.* Paul and Barnabas went into the Synagogue on the Sabbath day, and ſate downe, *Act. 13.* Paul prayed in the Temple, and was in a trauunce, *Act. 22.* The Church is not for ſecular but religious offices. Anna a Prophetesse, the daughter of Phanuel, a widdow of about ſourefcore & ſoure yeares, departed not from the temple, but ſerued God with faſtings and praers night and day, *Luk. 2.* Theodoſius went to all the places of praier he could. In theſe Temples, and the true profeſſors (which are members hereof) God dwelleth and walketh in them, *1. Cor. 6.* And Ieſus walked in the Temple.

A iuſt cenſure this may be then of any, who deſpiſe or abuſe temples: we hold not an inherent holinesſe in the places, & that priuate praers are bettered, when vterred within a conſecrated circle: Chriſt is our catholike temple, and by him whereſoeuer our praers

Luc: 22. 8.
Ioh: 18. 16

Ioh: 20. 4

Act: 8. 14

Act: 4. 19.

Act: 5. 21

Act: 13. 14

Act: 22. 17

Baſilid. 2. de
Bapt: quaſi: 8.

Luc: 2. 37
Ruſſi: li. 2. ca: 33

1. Cor: 6. 16

Viſe. 1.

Wolſius in 2e
Re: 12. ex
Tertull:

Gen. 22. 21.
27.
Gen. 24. 63.

Iof. 1. 15.

Ioh. 2. 6. 7.

Amb.

are made in spirit and truth, they are alike acceptable to God; yet God *especially* hath chosen these places to himselfe. This *Action* of our Sauour warranteth our assemblies in Churches: for, though *Abraham* made his couenant in the open wildernesse, *Gen. 21; & Izhak* praied in the fields, *Gen. 24;* and it is vncertaine what places *Adam, Abel, Enos, Seth* had to worship in: yet God hath now marked out his houses, and they must be frequented. *Christ* came to this Temple after it had been prophaned, and re.edified for popular vaine glorie; and he that forbare not to imploy the *water pots* of the Iewish and superstitious purification, in the worke of his gracious miracle, *Ioh. 2,* auoyded not the Iewish Temple: *why* then doe so many seeke to pull downe the Temples and Churches of *Christians?* from a *swelling* they are fallen to a shrinking in the sinews; from full-fed bodies, to a pining; so that *vix faucibus harent;* scarce doe the stones in many of our Churches hang together, they haue sustained a long penance for their excesse. *Simoniacall* Patrons sell presentations to our Churches; heyres to *Iudas,* whose *Latine* goeth no farther then *Quid dabis:* They enquire of the purse of a man, not of his vertues; selling *oxen, sheepe, dones;* all Church-preferments they haue of their owne, or are put in trust with by others, to those who cannot feede the flocke committed to their charge; or if they doe feede them, it is with vntempered and often poisonous foode. A sinne now become *vulnus cancrosum,* a wound that hath a canker in it, and crept along through many ioyntes, and requireth *ignitum ferrum,* a hote coul-

coulter or sharpe sword; the extremity of ciuill punishment. Left as before the comming of Christ in the flesh, the Romane Common wealth by little and little being changed, *Ex pulcherrima & optima, pessima ac flagitiosissima facta est*: So the Common wealth of England, and Christianity, by buing the charge of soules before the second comming of Christ, of a most religious and well ordered Common wealth, will become irreligious and prophane. *The Eagle-clawed Church-robber*, seeth a farre off a little portion remayning to the Church, and will soare at this by all politique inuentions, though hee take but a coale to fire his nest. These *Locusts* nibble at that which the *Palmer-worm* hath left; worse then *Pharaoh*, who had their diet with *Pharaoh* in the dearth, that they might not sell their land, *Gen. 47*: they must haue to their heapes of ill gotten, and miserable kept goods, an *Impropriate* Tithe, which is most improper for any but the Church; though the Minister and his family sterue. Are not these *snar:s* vn-to them, when having comitted spirituall theft, they are so followed by Gods hand into their houses, which receiue such stollen goods, that *Reuenge* shaketh the foundation of them for sinne, and they in themselues and theirs are vsually punished. The scornefull Atheist despiseth the calling of the Teachers of our Temples; scorning Priests, whose spirituall sacrifice of praier, God accepteth as well as he did incense in the old law; and like railing *Rabshakehs* secke to make themselues sport in blaspheming the God of *Israel*, by rending in pieces his Messengers, in their drunken, lasciuious

*Aug. de cin.
Dei. l. 2, c. 19*

Gen. 47. 22.

Deut. 3. 17.

Eccl. 50.

Ag. 3. 2. 9. 99.
2. 3.

uous raging discourses, where they *foame* out their owne shame; not being terrified by the examples of *Ieroboams* withered hand; two *Captaines* and their fifties fired from Heauen; forty two *children* torne in pieces by wilde Beares; *Corath* and his Complices deuoured by the earth; *Miriam* a woman, stricken with a leprosie for abusing the Lords seruants. The Lord hath and will make good his promise to *Leui*; *Blesse* Lord his substance, and accept the worke of his hands; *smite* through the loines of them that rise against him, and of them that hate him, that they rise not againe, Deut. 33. They that haue honoured the Temple haue been honoured; *Simon* the son of *Onias* repairing the Temple, *how* was he honoured in the midst of the people? he was as the *Morning*-starre in the midst of a cloud; and as the *Moone* at the full; as the *Sunne* shining vpon the Temple of the most high; and as the *Rainbow* giuing light in the bright cloudes; as the *flowre* of *Roses* in the spring of the yeare, as *Lilies* by the riuers of waters, and as the branches of the *Frankincence* tree in the time of Summer, as *fire* and *incense* in the Censer, and as a vessell of beaten gold, set with all manner of pretious stones; as a faire *Oline* tree budding forth, and as a *Cypresse* tree which groweth vp to the clouds: *Simon Magnus* that thought so basely of the best gifts belonging to Gods Temple, hee, on the other side hath been put to open shame, and his necke broken. Thus they that stand for holy things dedicated to God, haue stood and flourished; but others haue perished for abusing the place of the Temple, or men of the temple, or things dedicated to holy vses

uses in the Temple: Such thinke this to be no sinne now, because *Christ* is not present with a whip for the, as hee was in *Ierusalem*; but they may feare a more terrible whip hereafter, without restitution and contrition; and learne of *Iesus* to defend the Temple, & frequent it. *Iesus walked in the Temple, in Salomons Porch.*

How may this encourage vs, who haue *Churches* and *Chappels* for our frequent and religious assemblies: *God* is not included in any one place: Hee is euery where by his *power* and operation, by his *knowledge* and vision, by his *immensitie* and incircumscription; he is in the *humanity* of *Christ* by an hypostaticall vnion; In his *Saints* by loue, in *Heauen* by his Maiesty, in the *Church* by an especiall assistance and direction; hee is euery where, whole filling *Heauen* and earth; his power being present, his nature not absent. All the world is his Temple; yet must wee not vpon this pretence auoide *Churches*, as *Ieroboam* dissuaded from set times and places of Gods worship, because *God* heareth euery where; he especially affordeth his *presence* in those places, which he calleth his *houses*; and therefore *Cain* for his murder, not daring to come to the place appointed for the seruice of *God*, is said to go out from the presence of the Lord; *Gen. 4*: And when *Ionas* is sayde to flie from the presence of the Lord, *Ion. 1*, *Aben Ezra* saith, that hee fled from that place where the Prophets stood, and offered themselues to be sent of *God*, when he should commaund them: If *God* bee in the midst of *two* or *three*, gathered together in his name, how much more
gra-

Use 2.

Aug. l. 7. de
Cin. Dei. c. 30.
Cyp. l. de vanit.
Molorum.

Is. An. l. 8. c.
3. 3.

Gen. 4. 16.
Ion. 1. 3.

Bef:

Compians
speech at the
funerall of Sir
T: White.

R. Bab: in Exod.

Bede:

1. King. 5. 4.

Psal. 34. 4.

gratiously is hee with the multitudes of godly, whose prayers are as *thunderclaps*, or the roaring of the sea. Such *oratories* doe wee enioy, founded by *Iewes* and *Gentiles*, as well as any of *Romish Religion*: what was it for them in *Popery* to build Churches, or repayre them. *In maxima rerum vilitate, & multorum opibus adiuti*, in a time of great cheapnesse of euerie thing, and helped with the riches of many men? It is a slander that our Faith or *Credo* pulleth downe those Churches, which their *Pater Noster* founded: Their claime is false, to bee founders of Churches. *Constantine* the great built Churches before *Popery* was hatched: *Charles* the great, Schooles of Diuinity, and Vniuersities in *Germany*, *France*, *Italy*, not for *Popery*, but for the Bible to bee taught in; and the *Britaines* ancient Inhabiters of this nation, had their Churches and Temples, and yet no *Popery*: If they built or repayred our Churches, we may frequent them, being swept and purged, and reformed. Some zealous professors the Lord rayseth vp, to adde more vnto these, and to vphold those already built, that they may bee dedicated houses vnto God; especially hauing so Religious a Leader as our *Salomon*, who daily encourageth and commandeth to such charitable works, *The Lord his God hauing now giuen him Vest on euery side*, 1. King. 5: to these we call, as to *Fountaines* of the water of life, that men would taste, and see that the Lord is good, *Psal. 34*: We say come hither *old men* and *Fathers*, and learne of *Simeon* to sing a *Nunc dimittis*; Be not loth to depart in peace: Come hither, *young men* and *brethren*, *wee will teach you the feare of the Lord.*

We here sing: *Praise the Lord all yee Nations, praise him all yee people.* To this end is this Chappell this day dedicated vnto God; and the lawfulnessse of dedication we haue seene. We may reioice now, and be glad in the Lord; It will become vs wel to be thankfull, and to testifie our thankfulnessse by continuing our care in our seuerall places.

Psal. 137. 1.

Ne longo sermone morer tua tempora Praesul:

Reuerend and Honourable *Father* of this Diocesse, Be as hetherto you haue been to this religious towne, a faithfull Patron to Church and Schoole; as *Timothee to Ephesus, Titus to Crete, Polycarpus to Smyrna, Paulinus to Nola, Primasius to Vtica, Eucherius to Lions, Chrysostome to Constantinople, Cyprian to Carthage, Ambrose to Millaine, Austin to Hippo:* This towne yet flourisheth in many blessings; and so it wil, if faction and schisme preuayle not against the peace of it.

Worthy and carefull *Magistrates*, Be you with your *Brethren* trusty *Guardians* of the Schooles and Schollers; defend their foundation, reuenues, priuiledges: The *Magistrate* defendeth the scholler with his sword, and the scholler defendeth the *Magistrate* with his penne. Let *Learning* be countenanced by you, and the learned shall praise you. I shall hereafter giue you a more ample *charge* out of another Text of Scripture; where you shall see that you must giue an account of your office to the God of Gods.

Proident and industrious *Masters* of this Schoole, so teach your Schollers, that they may haue this testimony which *Cyprian* gaue Christians; *Veniunt ut*

M. Iohn Nichols, M. Richard Wma, then the two Bailiues, both present, and some of the 12 Aldermen, and 14 Counsellours. A Sermon before the election of new Bailiues.

Cyp: ad Inuidiam.

*Inus si recte,
ne labora.*

*Ioseph Antiq:
l. 16. 6.*

Ecc. l. 12. 1.

discant, Discunt ut uiuant, They come to learne, and learne here the Art of liuing well: All your *Arts* is now reduced into two words, *Deus & Rex*: Instru& them to *Feare God and honour the King*; and then the Motto of your Schoole, may be engrauen vpon your consciences, *we deserue not iust censures, and passe by vniust*: Be content with that you haue, countenance none to challenge that which is the portion of another: If they pull from the Church that which is due, and pretend to bring it hither; it is like *Judas* proiect, that would not haue *Christs* body annointed, but the poore relieved: *It is an hanging of the members, and uncovering of the head*: That little which they take away (and but little in all is left) eateth, as we see, into their wealth, who seeke to robbe Church or Schoole: Let your diligent labours make such, that may defend you from vniust wrongs, and then, as *Herod* the great, though at home, was most vnhappy in his wife and children, yet abroad was most happy for his friends, acquaintance, and other prosperity; so though you may haue some who seeke your hurt, being neere; yet others, who are imployed farre from you, may defend you.

Young Plants of this consecrated Vineyard, I say to you, as *Salomon* to his young man: Remember now your creator in the dayes of your youth, *Ecc. 12.*

Dum vires annique sinunt, —

While strength and yeeres suffer you, Be diligent and constant in preparing your selues to be hereafter ornaments of the Church and common wealth. Now is your *Haruest*; Let your Schoole be as it is called

Ludus

Ludus literarius, a place wherein you take pleasure to learne, rather then a paine; *Redeeme* the time, the daies are euill; *Life is short*, *Art is long*.

Let vs all *Beloued*, heare the end of all: Feare God, and keepe his commandements, for this is the whole duty of man: All of vs must appeare, where we must giue a reckoning of our Stewardship, as *yesterday diuinely we were admonished*. Let vs performe all duty to our Temples; Let vs remember that wee were redeemed to bee *Temples* of the holy Ghost: *Holinesse* becommeth Gods Temples: If we labour here truly to bee *holy*, then hereafter wee shall bee truly happy; and being receiued into the holy *Ierusalem*, which is aboue, and onely free, and the mother of vs all, wee shall sing *Hosanna* the song of children; *Halleluiah*, the song of the Elders; *Holy, Holy, Holy*, Lord God Almighty, the song of *Cherubims & Seraphims*; and shall for euer liue in glory with the *Father*, the *Sonne*, and the *Spirit*: To which *Trinitie* we shall ascribe prayse and power in a vnitie, for euer and euer: So be it,

Amen.

FINIS.

Hippocrates.

Ecc. 12 13.

In a Sermon
by the reue-
rend Bishop,
in S. Chaddes
Church.